Safe 686 Friends Jackson
Moses Brown

THE Friendly Enquirer's *Doubts* and *Objections* ANSWERED:

Concerning
- The *Light within.*
- The *Word* of *God.*
- The *Church* of *Christ.*
- *Gospel Ministers.*
- *Ordinances* in General and in Particular.
- *Water Baptism* and
- The *Lord's Supper.*

TOGETHER
With a Brief **Testimony** against OATHS and SWEARING.

First Intended and Written for the Satisfaction of some particular Acquaintance.
And now published for more General Service.

By **James Jackson.**

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THE
Friendly Enquirer's
Doubts and *Objections*
ANSWERED, *&c.*

THat which was from the beginning, even that good Word of Life, which is the *Light* of Men; that which we have *ſeen*, and *heard*, and *taſted* of, is here declared unto you, that ye alſo may have Fellowſhip with us: And truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt; and for this and no other end, write I unto you, but that your joy may be full. This then is

the Meſſage that God is *Light*, and in him is no darkneſs at all; and if we ſay that we have Fellowſhip with him, and walk in darkneſs, we Lie and do not the Truth: But if we walk in the *Light*, as he is in the *Light*, we have Fellowſhip one with another; and the Blood of Jeſus Chriſt his Son, cleanſeth us from all Sin: If we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us; but if we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all our Unrighteouſneſs, 1 *John*. 1. 1. 2. 3. to the 9*th*.

Whoever therefore would attain unto the bleſſed Work of *Sanctification*, to be cleanſed from all Sin by the Blood of Jeſus Chriſt, and ſo come to enjoy the comfortable fellowſhip of the

the *Holy Ghoſt*, which proceeds from the *Father* and the *Son*, *Muſt turn from Darkneſs to Light*, (*Acts* 26. 18.) muſt *Believe in the* Light (*John* 12. 36.) And walk in the *Light*, even as he is in the *Light*, and will know that this Turning is an *Inward Turning* from the Darkneſs which is *within*, unto the **Light within**, where the Day dawneth his *Star* ariſeth, and the day ſpring from on high, doth viſit us even in our *Hearts*, 2. *Pet.* 1. 19. Wherefore bleſſed are they who are not offended in the *Light*, but turn to it, believe in it, and obey it in all things.

1. *Objection*, But we are afraid of being deceived: This is a new and ſtrange *Doctrine*, did ever *Chriſt* or his *Apoſtles* bid Men believe and obey the *Light within?*

Anſwer, 1. Are you not already deceived? Conſider and faithfully examine your own conditions, if you are delivered out of the deceived State, wherein the greateſt part of the World yet remain, are you not in a ſinful Traſgreſſing State? For 'tis ſaid, *The Woman being deceived was in the Tranſgreſſion*, 1 *Tim.* 2. 14.

(2.) They who believe and abide in the *Light*, know that they are not deceived; ſeek not to deceive any, nor fear any deceiving them; tho' whilſt we walk in the imaginations of our own Hearts, and warmed our ſelves with the ſparks of our own kindling, that then as the *Serpent* beguiled *Eve* through his ſubtilty, ſo our Minds were corrupted from the Simplicity that is in *Jeſus*; in which State we

we ſee many yet to ſtand, whom the Lord will undeceive in his own time: But evil Men and ſeducers will wax worſe and worſe, deceiving and being deceived: And never fear deceit in thoſe that turn you to the *Light*; unto which, they that do the Truth bring all their works.

Verily you ought cautiouſly to be aware of, and ſuſpect all thoſe who pretend ſafe conduct, but reject and hate the *Light*.

(3.) Search and Prove this Doctrine freely, without prejudice or partiality judge, nor condemn it unheard, ſpeak not evil of any thing unknown; for ſo we may unhappily condemn the Innocent, and make our ſelves Guilty: We ſhould rightly underſtand what another holds, before we contend againſt him; leaſt for want of this Wiſdom

and Patience, we oppoſe not ſo much his Judgment, as our own Conceit: Better it is to hear a Mans mind with meekneſs and candor, than haſtily to gueſs at it.

(4.) Be not wedded I beſeech you to any Opinion, nor wiſe in your own Conceits, ſo as to build upon your own, or other Mens Judgments; and reſt ſatisfied therein, becauſe it is ſtrengthned by Multitude, Cuſtom, Authority and Antiquity, for undoubtedly many have erred groſly in thoſe things they have thought themſelves infallible.

Better it is to cleave to the clear and naked Truth's of God alone, than to follow the Doctrines and Examples of the moſt learned and Eminent Profeſſors in the World, when they hold not

not the Truth as it is in *Jeſus*

(5.) Reproach not this Doctrine, ſaying, it is new and ſtrange, or that ye never heard it ſo before; for this diſcovers your ignorance more than my Error, for this which to you may ſeem to be a new Error, being rightly examined by the Scriptures, will evidently prove an old Truth; and if you will needs reject whatſoever to you ſavours of Novelty; how ſhall the Truths we yet know not be brought in, and the Ignorance and Error which yet remain be purged out?

(6.) This is the ſame Doctrine which was preached by our bleſſed *Saviour*, and his holy *Prophets* and *Apoſtles*, which was believed and obeyed, by all the Faithful Saints and Servants of God ſince the Creation; the

ſame which the Lord gave in charge to the *Iſraelites* by the mouth of *Moſes*, ſaying, *Behold I ſend my Angel before thee to keep thee in the way, and to bring thee to the place I have prepared: Beware of him and obey his Voice*— *Exod.* 23. 20. *But the Soul that doeth ought preſumptuouſly, reproacheth the Lord, and ſhall be cut off from his People, becauſe he hath deſpiſed the Word of the Lord, Numb.* 15. 30. what is here meant by the *Word of the Lord?*

Anſwer, *Nothing leſs than the Light of Chriſt in their Hearts:* For ſaith *Moſes, It is not hidden from thee, neither is it far off,* but the Word is very nigh, even in *thy Heart, and in thy Mouth,* that thou ſhouldeſt *hear it, and do it, Deut.* 30. 11. to 14. to which the *Apoſtle* gives his

his Teſtimony, that this Word (or Light) *within*, is not Diabolical, nor Natural, nor Legal, but Evangelical; and affirms, that obedience thereunto, is of the *Righteouſneſs of Faith*, *Rom.* 10. from the 5th to the 8th. *David* calls it, a Lamp to his feet, and a Light to his paths, and prays that the *Light* and the *Truth*, may be his Leader and Guide: *Solomon* ſays, *The reproof of inſtruction is the way of Life*: And the Prophet *Iſaiah* teſtifies, thou *ſhalt hear a Word behind thee ſaying, this is the Way walk in it*, *Iſa.* 30. 21. *John* the Baptiſt preached *Chriſt* the *Light*, which was the *Word* which was in the beginning of the World, and *He was ſent to bear witneſs of this Light*, (which is not a falſe Light, or a natural Light) but the true *Light*, *which lighteth e-*

very

very Man that cometh into the World, John 1. 9. and our bleſſed Lord ſaid, *John* 8. 12. *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life: While ye therefore have the Light, believe in the Light, that ye may be the Children of the Light*, *John* 12. 36. and he bids, *ſeek firſt the Kingdom of God, and the Righteouſneſs thereof; which Kingdom*, he told the *Scribes* and *Phariſees*, was *in them*, *Luke* 17. 21. whence it is evident, that every true *Convert* muſt inwardly turn from the Power of *Satan*, and Kingdom of darkneſs within, and inwardly ſeek and feel after the marvelous *Light* of God's Kingdom, to *ſeek the Lord if haply they might feel after him and find him, tho' he be not far from every one of us*, *Acts* 17. 27.

17. 27. and the Apoſtle *James* writing to Sinners, bids them lay aſide *all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave their Souls*; which *Peter* calls the ſure *Word of Propheſie*, unto which (ſays he) *ye do well to give heed as unto a Light that ſhines in a dark place, till the day dawn, and the day ſtar ariſe in your Hearts*, 2 Pet. 1. 19. which ſaid *ingrafted Word*, and *ſure Word of Propheſie*, cannot be intended, or meant by the *Holy Ghoſt* to be the Scriptures, becauſe they are not able to *Save Mens Souls*, or give *Eternal Life* to ſuch as think to have it *thence*, *John* 5. 39. but it is the *Light* of *Chriſt* our Lord, in whom is Life Eternal, and the ſame Life is the *Light* of Men, *and his Name is called the*

Word

Word of God, Rev. 19. 13.

2 *Object*, But doſt thou deny the *Scriptures* to be the Word of God? Which is the only rule, both for Life, and alſo to judge of Doctrines, and the only *Weapon* to reſiſt *Satan*, and confute his *Miniſters*; and Chriſt overcame the Tempter only by the Scriptures, which are the Sword of the Spirit, and the Word of God.

Anſw. 1. In obedience to the command of *Chriſt*, John 5. 39. I have peruſed and diligently ſearched the Scriptures, both in the Originals, and ſeveral Tranſlations, it may be as much as any Man, and find that they ſufficiently declare, and teſtify of, and for our bleſſed *Saviour Jeſus Chriſt* to be the Word of God.

But

But through the whole Volumn of this holy *Book*, called the *Bible*, and Scriptures of Truth; I find not therein that they are called by this Name.

(2.) And therefore that the Scriptures are the **Sword of the Spirit**, or the **Word of God**, I have no Scripture warrant to believe, but that the **Word of God, is the Sword of the Spirit**, I own and witness experimentally, and that it is *sharper than a Two edged Sword*, like a *Hammer* and *Fire*, the *Ax at the Root of the Tree*, and that 'tis *Unchangeable, Incorruptible* and *Eternal, without beginning of Days or end of Time*, and so are not the Scriptures.

(2.) Nevertheless we prefer the Holy *Scriptures* (above all *Books*) as they were given forth by the *Holy Spirit* of God, and therefore

therefore of *Divine Authority*, and believe them to be a true Declaration of God, and of his Word, yet we muſt not fix our hopes of Eternal Life in the Scriptures, as the *Jews* did, and would not believe in Chirſt, nor come to him that they might have *Life*, *John* 5. 38.-39. 40. It is not they therefore who have the Scriptures, but only they who have the Son of God that have life, 1 *John* 5. 12.

(4.) Wherefore we preferr Chriſt Jeſus above the Scriptures, for in all things *he* muſt have the *preheminence*, therefore ſaid *John*, *he is preferr'd before me, for he is before me, and before Abraham was* (ſaith Chriſt) *I am*: Wherefore know that we build not upon the holy *Prophets* and *Apoſtles*, their Words, Works, Writings and Experiences,

ences, but upon *Jesus Christ* Himself, being the Chief *Corner Stone*, and the *Foundation* of the *Prophets* and *Apostles*, so that we have not received our Light, Life, Peace, Comfort, Faith, Hope and Assurance from the Writings of the *Saints*, but from him that was their *Light*, *Life*, *Hope*, *Rest* and *Foundation*, and have our teaching from that inward *Light*, *Law*, *Word*, and *Unction*, whereby *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob* and *Joseph* walked with, and pleased God, long before the Scripture or Scriptural Rules were written and manifested.

(5.) Neither are the Scriptures the *only Rule*, for they declare and testifie of the Law written in the Heart, and the *Rule* of *a new Creature*, *Gal.* 6. 15. 16. and as for the *only Judge* of

Doctrines, we know that the Scriptures are hard to be understood, and therefore Men in their Carnal Wisdom, are putting their several meanings upon one and the same *Scripture*, wherefore we say the Spirit of God is the Judge of Doctrines; because he alone, who gave forth the Scriptures; best knows the meaning thereof: *For the Spirit searcheth all things, yea, the deep things of God*, 1 Cor. 2. 10.

Answer, (6.) Neither yet do I believe that the Scriptures were the only means which *Christ* made use of to overcome and repel the Tempter in the Wilderness; for *Satan* alleged and pleaded Scripture, till he indeed took the *Sword of the Spirit*, even his Divine Power, and commanded him to be gone,

gone, and ſaid, *Get thee behind me Satan.*

Object. 3. Though it is granted, that *Chriſt* by his *Light* and *Spirit* is in every true *Believer*; yet we cannot believe him to be ſo in every Man, for *Paul* tells the *Epheſians*, that before their Converſion, they *were without God*, and without *Chriſt in the World*, *Eph.* 2. 12. and the ſame *Apoſtle* bids others to examine and prove themſelves, and to know that *Jeſus Chriſt is in you*, *except you be Reprobates*, 2 *Cor.* 13. 5. whereby it appears, that *Unbelievers* and *Reprobates*, are without Chriſt.

Anſw. (1.) As to *Unbelievers* before Converſion, they are alienated from the *Life* and *Light* of Chriſt, and under the Powers of the *Prince* of Darkneſs, nevertheleſs the true *Light* ſhines

ſhines in this *Darkneſs, but the Darkneſs comprehendeth it not, John* 1. 5. and I can truly witneſs to the Truth hereof, knowing the time when I was without *Chriſt* and without *God in the World, i. e.* without the true knowledge of them, living as if there was no God, yea, without any awful regard to the Eye of God, yet I can as truly affirm, that at that time the *Light* of Chriſt was in me, teſtifying againſt all mine Iniquities: And tho' this may ſeem to be a Miſtery, that a meaſure of his *Light* ſhould be in a Man; when that Man is without Chriſt, yet having experienced the truth hereof, do therefore teſtify, that it is one thing for the *Light* of Chriſt to be in a Man, and another thing for a Man to be in the *Light* of Chriſt; and therefore

affirm

affirm that the *Light* of Chriſt is in every Man, but no Man is in Chriſt Jeſus, till *he be a new Creature.*

Anſw. (2.) And as to *Reprobates*, ſuch as the Scripture teſtify, who have ſinned out the Day of Grace, done deſpight to the ſtrivings of the Spirit, as the old World did, ſuch as are complained of, *Jer. 6. 29.* and ſuch as *Stephen* reproves, *Acts* 7. 51. even ſuch as God hath given up, caſt off and rejected, yet doth not this prove, but that the *Light* and *Spirit* of Chriſt was once in them, and at work in their Hearts.

Anſw. (3.) And yet further, in the next place the *Love of Chriſt conſtraineth us thus to Judge*, becauſe if *Chriſt died for all, then were all dead*, 2 *Cor.* 5. 14. and as Chriſt dyed for all Men,

Men, so his grace is free for all Men, *For the Grace of God which brings Salvation, hath appeared to all Men*, *Tit.* 2. 11. for he is able and willing to save all, that yeild obedience to the tenders of his boundless, endless, unlimited, universal love to Mankind without exception, and this we are verily perswaded of, from these and such like considerations.

(1.) Because the Lord is no respecter of Persons, he maketh his Sun to rise on the just, and on the unjust, and sendeth Rain on the evil and on the good, he accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they all are the work of his Hands.

(2.) Because that Light which shined in our dark, ignorant, unclean and unbelieving Hearts,

Hearts, before Converſion, is the very ſame in which we ought to live and abide ſince our Converſion; that which formerly ſtood by, and in us, was an Eye witneſs too, and bore a faithful Teſtimony againſt us, while we walked in Darkneſs, is the ſame which ſince the time of our Believing and abiding in his Light, witneſſeth with our Spirits, that we are the Children of God. That very *Light*, which before reproved, convinced, judged and condemned us, for all unbelief and unrighteouſneſs both in Heart and Life, is ſtill the ſame which doth convert, confirm, cleanſe, juſtify and ſave, yea, that *Light* which before ſhined in Darkneſs, when we were as vile as the worſt of Sinners, doth now to the praiſe of God ſhine our

of

of Darkneſs, whereof we are not Aſhamed.

(3.) Becauſe our Lord Jeſus who cannot lye, hath ſaid, that Man's Condemnation ariſeth only from the contempt of, and diſobedience unto this *Light*, ſaying, this is *The Condemnation that* Light *is come into the World, but Men love darkneſs rather than light*, *John* 3. 19. Now moſt certain it is, that Man's Damnation is occaſioned from, *viz.* either want of *Light*, or thro' the deficiency of this *Light*, or rather from Man's Rebellion and diſobedience to this *Light*.

Firſt, we may not think ſo hardly of God, that Man's Condemnation ariſeth from the want of ſaving *Light*, this is to charge God with Injuſtice, as the evil and unprofitable Servant, ſaid, *Lord I knew thee to be an Auſtere*

and

and hard Man, reaping where thou haſt not Sown, and gathering where thou haſt not ſtrewed: And what greater Unmercifulneſs can be charged upon God? Than that he withholds from any Man the benefit of his ſaving *Light*, or withdraws it before Man's Rebellion againſt it.

And Secondly, 'Tis no leſs than Blaſphemy to ſay, that the *Light* of *Chriſt* is inſufficient, and not able to ſave all that come to God thereby, for tho' his appearance at firſt be as the day of ſmall things, as the leaſt of all Seeds, a little Stone, diſallowed and deſpiſed of Men, who ſtumble and are offended at him, yet choſen of God, and exceeding precious to all that Believe, who know him to be the Almighty Arm and Power of God to Salvation, the alſuf-

ficiency whereof, is further demonſtrated by its Divine Nature and Powerful effects.

(1.) The Nature of this Divine *Light*, in which we believe, and Know to be that meaſure of the immortal, unchangeable, undefiled and perfect Principle of *Life*, *Light* and *Holineſs*, which never fell, nor conſented to any Evil, but ever oppoſed and ſtood againſt the whole corrupt nature, will and affections of faln Man, (a Meaſure, I ſay hereof, is given to every one to profit withal) 1 *Cor.* 12. 7. ſo that the *Light* I ſpeak of, is nothing of Man's Nature, but of the *Divine Nature*, whereof he hath made us partakers, by revealing his *Son in us*, even that great Miſtery, *Chriſt in you the hope of Glory*, *the bleſſed Seed* (promiſed *Gen.* 3. 15.) yea, even th

the *Son of God, who is sent into the World, that whosoever believeth in him should not perish, but have Eternal Life.*

(2.) The Effects of the *Light*, when *Christ* was upon Earth, *John* saw and bare Record, saying, *Behold the Lamb of God, which taketh away the Sins of the World*, and yet the Lord said, *A Greater Testimony have I, than that of John; for the Works that I do in my Fathers Name, they testifie of me*; so we say of his *Light*, however slighted and despised by the World, if his Works be not such as none else can do, believe him not.

Effect (1.) Hereby the Sinner is convinced of, and condemned for all Sins that ever he commiteth, of what kind or nature soever they be, *John* 16. 8. 9. 10. 11. *Come* (said the *Wo-*

man of *Samaria*) *and I will ſhew you a Man that hath told me all things that ever I did: Is not this the Chriſt? John* 4. 29.

Effect (2.) Hereby the true fear of the Lord, which is the *beginning of Wiſdom*, is actually planted in the Heart, for while a Man in his Imaginations, ſuppoſes God and Chriſt only as circumſcribed at a great diſtance, he perſiſts with boldneſs in his evil ways; but when his mind is turned into the *Light*, he is thereby made to underſtand, and ſee his condition and miſery; and to ſee him whom he hath pierced, which forces this, or the like general Cry, Lord, *I have heard of thee by the hearing of the Ear: But now mine Eye ſees thee, wherefore I abhor my ſelf in Duſt and Aſhes.*

Effect

Effect (3.) This cauſeth not only repentance thorough Faith in Chriſt the *Light*; but alſo worketh in the Heart, *Obedience of Faith*, *Rom.* 16. 26.

Effect (4.) Hereby Man's inſufficiency to anſwer the requirings of God is diſcerned, and the Alſufficient Strength and Power of Chriſt diſcovered: *The Spirit of Truth ſhall guide you into all Truth, for he ſhall Glorifie me: For he ſhall receive of mine, and ſhew it unto you*, John 16. 13. 14.

Effect (5.) They who have believed and do abide in the *Light*, (and they only) are hereby enabled and made willing, freely to declare and preach their experiences to others, and to confound, and put to ſilence the weakneſs, ignorance and folly, of all that reproach and oppoſe this Doctrine, as the il-

literate young Man did to the learned *Scribes* and *Phariſees*: *Why this is a marvelous thing* (ſaid he) *that yee know not whence he is, and yet he hath opened my Eyes: Since the World began was it not heard, that any Man opened the Eyes of one that was born Blind*, John, 9. 30. wherefore let all who look out for another Saviour, remember the anſwer of *Chriſt* to *John* Baptiſt, on the like account, *Go* (ſaith Chriſt) *and tell him that ſent ye to ask*, ſaying, *art thou he, or look we for another? Tell him what ye have heard and ſeen; the Blind receive their ſight, the Deaf hear, the Lame walk, Lepers are cleanſed, and to the Poor the Goſpel is preached; and bleſſed is he whoſoever ſhall not be offended in me*: Even ſo in a ſpiritual ſenſe, the ſame may be as truly

affirmed

affirmed now of him the true *Light*, who is ſpiritually in the World, and the World knows him not, nor whence he is, tho' he hath enlightned, healed, cleanſed and quickned Thouſands; and the poor and wounded [whom none of the Proud Covetous Prieſts regard] even the Poor [by Virtue of the *Light*] have the Everlaſting *Goſpel* of Salvation freely preached to them.

Object. (4.) But ye are againſt all *Goſpel* Miniſters, Churches and God's Ordinances *(viz.)* The *Sacraments* of Chriſt inſtituting, *viz*, *Water Baptiſm* and the *Lord's Supper*.

Anſw. (1.) As concerning Miniſters, all that are truly the Miniſters of the *Goſpel*, who are Miniſters of the *Spirit* we own, but all they whom the

Lord is againſt we deny, behold ſaith the Lord, *I am againſt the Prophets that ſteal my words, every one from his Neighbour; and againſt them that uſe their Tongues, and ſay he ſaith: Who propheſie falſe Dreams, and do tell them, and cauſe my People to Err by their lies, and by their lightneſs, yet I ſent them not, nor commanded them; therefore they ſhall not profit this People at all, ſaith the Lord*, Jer. 33. 30, 31. 32.

(2.) And we are againſt all ſuch who oppoſe, and ſet themſelves againſt the Lord, his Truth and People, ſuch as *Peter* declared againſt, *They that ſtood up and gathered themſelves together againſt the Lord, and againſt his Chriſt*, *Acts* 4. 26. ſuch as blaſpheme, falſly accuſe, and ſpeak evil of the *Spirit* and

Light

Light of *Chriſt*, of which the Lord ſaith, *He that ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him neither in this World, nor in the World to come*, becauſe they ſaid, *He had an Unclean Spirit*, *Mark* 3. 30.

(3.) We are againſt all ignorant and blind Guides, who know not God, believe not in Jeſus Chriſt, and to whom the *Goſpel* is hid, and ſuch are all they, who believe not in the *Light*, and denie *Immediate Revelation*, for ſaith Chriſt, *No Man knows the Father, but they to whom the Son reveals him:* And the Goſpel which *Paul* preached, he ſaith, It is not after Man, neither *received he it of Man*, nor was he *taught it* by Man, *but by the Revelation of Jeſus Chriſt*, Gal. 1. 11, 12. but all who abide in Darkneſs and hate the Light,

unto ſuch the Goſpel is hid? 2 *Cor.* 4. 3. Wherefore ſaith Chriſt, *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeemed good in thy ſight: All things are delivered to me of my Father; and no Man knoweth the Son, but the Father, neither knoweth any Man the Father ſave the Son, and him to whomſoever the Son will reveal him,* Mat. 11. 26. 27.

(4.) We are againſt all ſuch, who [with *Simon Magus*, to maintain their Carnal Prieſtcraft, for filthy Lucres ſake] would *Merchandize* with, and ſet at ſale the free gift of God, and the Miſteries of his Kingdom, whom *Peter* ſharply reproves,

proves, saying, *Thy Mony perish with thee, because thou hast thought the gift of God may be purchased with Mony, thou hast neither part nor lot in this matter, for thy Heart is not right in the sight of God, repent therefore of this thy Wickedness, and pray God if perhaps the thought of thy Heart may be forgiven thee, for I perceive thou art in the gall of bitterness, and in the bond of Iniquity:* Now if it be said, this affects not the Ministers you oppose? I answer, They either have the same thought, and so are in the *Gall of Bitterness*, or they have not; if they have not such a thought, that the Gift of God may be purchased with Mony, then are they the vilest *Wretches*, and greatest self condemned *Cheats* in the World; to set that at sale for Mony, which they

they esteem the Gift of God, and *which they know cannot be purchased* with Mony, and this to delude Milions of Souls: But if they have such a thought, then are they excluded with *Simon Magus* from having any part or lot in the Ministry, *Acts* 8. 20.

(5.) We are against all those Teachers, who with *Balaam*, loving the Wages of Unrighteousnes, and Earthly Rewards, have forsaken the right way, and gone astray, and changed the *Gospel Ministry*, *Order* and *Worship*, both as to Matter, Manner and Maintenance, from that which was practised by the *Apostles*, walking directly contrary unto, and wholly perverting the *Apostles* Doctrine, who saith, *Feed the Flock of God, taking the oversight thereof, not by constraint*

constraint but willingly; nor for filthy Lucres sake, but of a ready mind, neither as being lords over God's heritage, but as being examples to the Flock.

(6.) We are against all such Teachers, who with those evil Spies, prejudice the People against the good Land of Promise, *Will neither enter into the Kingdom of God themselves, nor suffer others that would to enter therein*, Numb. 13. 31. *They brought up an evil report of the Land*, saying, *It is a Land that eateth up the Inhabitants thereof, and all the People that we saw in it, are Men of a great stature, and there we saw the Gyants, the Sons of Anak, which come of the Gyants, to whom we in our own sight were as Grashoppers, and so we were in their sight, then all the Congregation murmured Crying,*

Deut.

Deut. 1. 28. *whether ſhall we go? Our Brethren have diſcouraged our Hearts, ſaying, their Cities are great and walled up to Heaven, their Men mighty and ſtronger than we, even Giants, the Anakims, and we have heard ſay, who can ſtand againſt the Sons of Anak?*

Even ſo this preſent generation of Prieſts and Teachers, diſſwade and diſcourage the Hearts of their People *1ſt.* By their envying and bitter infectives againſt the good Land of Promiſe, the Spiritual Canaan, *Chriſt*'s Kingdom of *Light* and *Righteouſnes.* *2d.* By magnifying the Power and Dominion of Sin, and Kingdom of Darkneſs, and ſuggeſting an impoſſibility of Conqueſt.

(1.) They diſcourage and deter the Hearts of the People,

by

by belying and traducing the holy and blessed Appearance of *Christ's* Spiritual Kingdom; even as those spies gave a false report of Temporal *Canaan*, contrary to the Character and Description, the Lord by his Servants have given thereof, as appears in *Deut.* 8. 7. *Moses* saith, *It is a good Land, a Land of Brooks of Water, of Fountains, and depths that spring out of Valleys and Hills.*

Verse 8. *A Land of Wheat, and Barly, and Vines, and Figtrees, and Pomegranates, a Land of Oyl Olive and Hony.*

Verse 9. *A Land wherein thou shalt eat Bread without scarceness, thou shalt not lack any thing in it, a Land whose Stones are Iron, and out of whose Hills thou may'st dig Brass.*

Deut.

Deut. 11. 9. *A Land that floweth with Milk and Hony.*

Verſe 10. *It is not as the Land of Egypt, from whence ye came out, where thou ſowedſt thy Seed, and didſt carry Water to it, as to a Garden of Herbs.*

Verſe 11. *But it is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven,* (no need here of Man's Pumping, Draining or Forceing.)

Verſe 12. *A Land which the Lord thy God careth for; the Eyes of the Lord thy God are always upon it, from the begining of the Year, even to the end of the Year.*

And obſerve what a good account *Caleb* and *Joſhua* gave of the Land, in the preſence of theſe Men who had brought up the aforeſaid evil report, to the jeopardy of their Lives.

Numb.

Numb. 14. 7. *It is* (ſay they) *an exceeding good Land, a Land that floweth with Milk and Hony,* (and as for thoſe Gyants and mighty Men of ſtature, ſay they) *fear not the People of the Land, they are bread for us,* (and upon hearing of this) *all the Congregation bad Stone them with Stones.*

Whereby it is very obſervable, how readily the common People cloſe with, and embrace the evil ſuggeſtions of the Enemy, and alſo how hard a thing it is, to undeceive ſuch as are prejudiced againſt the Truth; tho' grounded only upon bare report, and falſe accuſations; and thus the Hearts of Peop[illegible] are perverted.

(2.) And yet theſe Evil Men, do not on'y diſcourage the Hearts of the People, by deſpiſing

ſpiſing and Reproaching the good Land, but they alſo deter, and hinder them; by ſuggeſting ſuch difficulties as poſſibly cannot be overcome, ſuch Enemies as never on this ſide the Grave can be conquered.

Altho' the Lord had graciouſly promiſed a total ſubduing of all *Iſrael*'s Enemies.

Deut. 11. 22. Saying, *If ye ſhall diligently keep all theſe commandments, which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave to him, then will the Lord drive out all theſe Nations from before you, and ye ſhall poſſeſs greater Nations and mightier than your ſelves, and there ſhall no Man be able to ſtand before you:* All this and much more did the Lord promiſe to *Iſrael* of Old, concerning a perfect dominion and

and victory over all their Enemies.

And in a more eſpecial manner, hath he promiſed an abſolute Conqueſt and Deliverance from the Kingdom and Powers of Darkneſs, to all that are Travelling to the Spiritual *Canaan*, even unto all that receive Jeſus Chriſt, that love him, believe in him, and obey his Voice.

John 1. 7. 9. *They who walk in the Light, as he is in the Light, have fellowſhip one with another; and the Blood of* Jeſus *cleanſeth from all Sin, and if we confeſs, and forſake our Sins, God is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

John 12. 46. *I am come* (ſaith Chriſt) *a Light into the World, that whoſoever believeth in me, ſhould*

ſhould not abide in Darkneſs. And indeed for this very end, is our Lord Jeſus promiſed, ſent and manifeſted to put an end to Sin, to finiſh Tranſgreſſion, and bring in everlaſting Righteouſneſs, to deſtroy the works of the Devil; to bind the ſtrong Man (though never ſo well armed) to caſt him out and ſpoil his Goods, not in part, but to ſave even to the uttermoſt, all that come to the Father by him.

But theſe Men do not only refuſe and deſpiſe the Land of Promiſe, and the only way to Life and Salvation, but hinder and ſhut up the Kingdom, that others who would enter in cannot; yea they deny the only means of eternal Salvation, by their confidently affirming that Revelation is ceaſed, whereas our

our Lord Jeſus hath declared, and all the Faithful Servants of God in all Ages bear witneſs, *That none know the Father, but he to whom the Son reveals him.*

(7.) And we are againſt all thoſe who are, and have with *Judas* [through envy and avarice] been the betrayers of the Intereſt, and cauſe of Chriſt, and People of God, into the Mercileſs Hands of cruel Perſecutors, who will not yet ſee, *But* [ſaith the Lord] *they ſhall ſee and be aſhamed for their envy againſt my People:* Of theſe, therefore I ſhall only ſay with *Jacob, Simeon and Levi are Brethren, Inſtruments of cruelty are in their Habitations; O my Soul come not thou into their Secret, unto their aſſembly, mine honour, be not thou united, for in their Anger they ſhed much Blood, and in their ſelf-*

ſelf-will they digged down a Wall, Gen. 49.

But the Miniſters of Chriſt, whom he has ſent as his Ambaſſadors we own, and none elſe; if you ſay who are they? I anſwer, they who have received their Commiſſion and Embaſſie from Chriſt, for ſaith he to his Father, *As thou ſent me, ſo have I ſent them into the World*, and to his *Diſciples* he ſaid, *As the Father ſent me into the World, even ſo ſend I you into the World*, John 17.

1*ſt*. Chriſt was the Son of God, and a Voice from *Heaven* teſtified, ſaying, *This is my beloved Son in whom I am well pleaſed, hear him*, 2*ly*. he was immeaſurably anointed with the Spirit, 3*d*. by Vertue of his Sonſhip and Unction, he endured and conquered all the Aſ-

his

ſaults and Temptations of *Satan*, and 4*ly*. he went out and preached the Goſpel, and 5*ly*. that Doctrine which he had preached and witneſſed to in his Life, he confirmed and ſealed by his Death in his Blood. So are all true Miniſters in their meaſure, Children of God, his anointed ones fitted through Sufferings, to preach the Doctrine of the Goſpel in the Life & Power of the Eternal *Word*, and thereby made ready to *Seal thereto with their Blood* if required.

Anſw. (2.) As concerning Churches, we believe that the Lord had a Church and peculier People, whom he hath preſerved through all Ages from the beginning to this preſent time, in and with whom he will alſo abide for ever, and this Church we own, which is in

The

The Communion of Saints one with another in the things of God, through their Union with Jesus Christ; which differs from the Churches of Men, 1*st*. In their constitution, not gathered by Force, Fear, Favour or Will of Man, but drawn of the Father, adopted through the new Birth, and so become a Spiritual Society, first united to Christ by the Spirit of Faith, and then knit together by the Bond of Love and Peace, 2*ly*. in their Discipline, not by a Temporal Sword, nor by humane Officers, that act in the strength of natural or acquired parts, but built, beautified and governed by Christ himself, *Isa.* 54. 12. *Zach.* 6. 12. and by Instruments helped, so far as the Spirit of Jesus Christ acts in them, 2 *Cor.* 3. 3.

(3.) In

in the Church of Christ all are taught of God, *Isaiah* 54. 13. *Tit.* 2. 11. 1 *John* 2. 27. 4*ly.* the Churches of Men are often broken to pieces, scatered and confounded, *But the Gates* (which is the Power) *of Hell shall never prevail against the true Church, Mat.* 16. 18. 5*ly.* in the Churches of Men are more Wicked than Righteous; nay, all of them being unrighteous and unclean, are more or less the *Synagogues of Satan*, the *Habitation of Anti-christ*; and have been, yet are, and while in their carnal Sinful State, will be Persecutors of the true Church, *Gal.* 4. 29. but in the true Church they are all Righteous, *Isaiah* 60. from the 1*st.* to the 20*th.* and hereof it may be truly said, *Who is like thee, O People saved by the Lord, the Shield of*

thy help, and the Sword of thine Excellency? Thine Enemies ſhall be found Liars unto thee, and thou ſhalt tread upon their high-places, yea, this poor, deſpiſed, perſecuted Flock, *are the Temples of the Holy Ghoſt*, 2 *Cor.* 6. 16.

And the Body of Chriſt, *Eph.* 4. 4. in which Body, 1*ſt*. there is but one Head, 2*ly*. there is not one dead Member, 1 *Pet.* 2. 4. 5. 3*ly*. there is no Law of force, but every Member acteth by the Law of Love, 4*ly*. all Members united into this Body ſympathize one with another both in Comfort and Affliction pleaſe therefore to ſee, 1 Co 12. 25. This *One Body* is unite by *one Spirit*, into *one Hope*, *one Lord*, and hath but *one Fa* and *one Baptiſm*, *Eph.* 4. which *one Baptiſm*, leads me

Anſw

Anſwer the third Branch of the laſt Objection.

Anſw. (3.) As concerning Ordinances in General, *1ſt*. The Scripture calls nothing Sin, or any thing Practical, but that which is prohibited, or expreſly commanded by the great Legiſlator; neither ſhall any be ſaved, or are to be judged in Spiritual matters, by any Law, but by the Law of God, or by any Lawgiver, but by Jeſus Chriſt, *He that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law, thou art not a doer of the Law, but a judge*, James 4. 12. *There is one Lawgiver, who is able to ſave and to deſtroy*, and Iſa. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us*, Col. 2.

16. *let no Man therefore judge you in meat or drink*, &c. which were a ſhadow of things to come, but the Body is of Chriſt, wherefore if ye be dead with Chriſt, from the Rudiments of the World, why, as tho' living in the World, are ye ſubject to Ordinances? *Touch not, Taſte not, Handle not, which all periſh with the uſing, after the commandments and doctrines of Men; Touch not, Taſte not, Handle not, which things indeed have a ſhew of wiſdom in will-Worſhip*, &c. *all which periſh in the uſing*. 2*ly*. the Scriptures reject all Religious performances, that are done without warrant from Heaven, *Iſa.* 1. 12. *When ye come to appear before me, who hath requir'd this at your hands to tread my Courts? Bring no more vain Oblations, Incenſe is an Abomination*

nation to me, &c. and *Micah* 6. 6, 7, 8, 3*ly*. the Scriptures declare that all outward *Ordinances*, are Temporary; only till the time of *Reformation*, and to be abolished by Christ, *Heb.* 9. 1. to 14. *Col.* 2. 6. to the end, *Eph.* 2. 15. 4*ly*. the Scriptures shew us, that the outward abolished Ordinances, and the Traditions of Men, hinder and prevent Obedience to Christ, and Submission to the will and commands of God; *This is the will of God even your Sanctification*, 1 *Thes.* 4. 3. *this is the work of God*, (or the work he requires, saith Christ) *that ye believe on him, whom he hath sent*, John 6. 28. *And this is the commandment* (saith *John*) *that we should believe in the Name of his Son Jesus Christ, and love one another, as he hath given us com-*

mand: But alas! how is the work of God laid aside, his will and commands neglected, and the *beggerly Rudiments* and *Elements* of this World pleaded for, and maintained; and mostly by such, who reject the command of God and Christ, that for secular ends, keep and observe their pretended Ordinances, and make the Word of God of none effect, by their Traditions, *Mark* 7. 5. to 13. *Mat.* 23. 23. *5ly.* as Man cannot be polluted or defiled, by that which is without him, no more doth any thing, be it what it can, *Bread*, or *Wine*, or *Water*, from without, cleanse or comfort the inward Man, according to *Mark* 7. 14. to 23. *6ly.* nor yet in matters of Faith and Worship, are we to receive our

our Measures or Rules from Councils or Synods, or the best of Men, further than the express command of the Lord for their warrant, *Moses* had no Authority to institute any Laws or Ordinances, but to teach the People Obedience to those God had prescribed, *Exodus* 24. 12. and Christ's Commission to the *Apostles* was, go *Teach them to observe whatsoever I have commanded you, and Lo I am with you to the end of the World*, Mat. 28. 20.

And now more particularly, concerning the two *Sacraments* (so called) and first, touching *Baptism*, or rather *Baptisms*, for there be many, we read of divers sorts of *Washings* or *Baptizings*, as the *Baptizing* of Pots and Cups (for so it is in the *Greek*) *Mark* 7. 8. and we read

of the Doctrine of *Baptiſms*, *Heb.* 6. 2. and now concerning *John*'s *Baptiſm*, which in its time was not only New, but mighty Famous; inſomuch that the People muſed, and were all in expectation, whether *John* were not the Chriſt, but he confeſſed that he was but a fore-runner, and that his *Baptiſm* was weak and imperfect, and temporary, an elementary Figure and Shadow of *Chriſt*'s Powerful Spiritual and Saving *Baptiſm*; from hence its evident, that the *Baptiſm* of *John*, and the *Baptiſm* of *Chriſt*, are, and ever was, two diſtinct *Baptiſms*; and as the Heavens are high above the Earth, ſo vaſt a difference is betwixt them.

(1.) They are two in Name, *Apollos an Eloqent Man, and mighty in the Scriptures, knew only*

only the Baptiſm *of* John, *to whom* Aquilla *and* Priſcilla *expounded the way more perfectly*, Acts 18. 25.

(2.) They differ in time; *He that comes after me ſhall Baptize you with the Holy Ghoſt*, Mat. 3. 11. and ſaid Chriſt, *John Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many days hence.*

(3.) They are *two* in Nature; the one a *created, viſible Element*, the other an *holy, inviſible quickening Spirit.*

(4.) They differ in their Effects; *John*'s reacheth only to the outſide, the *Spirit's Baptiſm* cleanſeth the Soul and Conſcience.

(5.) *John*'s *Baptiſm* was but a Sign, a Shadow, and a Legal Ceremony; but the *Baptiſm* of the *Spirit*, is the Subſtance and

the Truth, of that which *Water* typified.

(6.) *John*'s *Water Baptiſm* was Temporary, of ſhort duration and continuance, as all Legal Signs and Ceremonies had an end, ſo this being nearer the Truth and Subſtance, and to the day of Chriſt than they, was of leſs continuance, and being a ſhadow, muſt fly away by the glorious riſing and brightneſs of his Son: And ſo *John*'s *Baptiſm* was of uſe a little before *Chriſt*'s manifeſtation in the Fleſh, and was to continue till his *Aſcenſion*; and then when *Chriſt*'s *Baptiſm* began, the ſhadow muſt by degrees decreaſe and vaniſh, and give way to the Subſtance, the Sign aboliſhed, and the Truth exalted, the *Letter* reſigns to the *Spirit*, the Servant to the Son:

Son: So that *Christ's Fire Baptism* put an end to *John's Water Baptism*, for as all the Prophets were until *John*, so *John* was until *Christ*; and *John* must no more exceed his bounds, than the *Prophets* theirs; for as the *Prophets* continued and gave way to *John*, so *John* resigned up to *Christ*. *John's* Temporary *Ministry* had a Temporary *Baptism*, but the Everlasting Gospel of *Christ Jesus*, had an Everlasting *Baptism*, *I must decrease, but he shall increase*, saith *John*, therefore we leave *John* and his *Baptism* where we found them, (*viz.*) **without the bounds and limits of Christ's Kingdom** (as to his dispensation) *Mat.* 11. 11. *Verily I say unto you, among them that are born of Women, there hath not risen a greater Prophet than John Baptist*,

Baptiſt, nevertheleſs, he that is leaſt in the Kingdom of Heaven, is greater than he; and if ye will receive it, this is the Elias which was for to come.

But now to bring *Signs* and *Ceremonies* into *Chriſt*'s Kingdom (*the true Church*) is acting directly againſt *Chriſt*, and him crucified; and ſurely none are ſo weak as to rely upon *Water Baptiſm*, as ſufficient (which I fear many Thouſands do) without the Sactification of the Spirit, or to think that *Chriſt*'s Spiritual *Baptiſm* is not compleat with *John*'s; theſe do worſe than to build Tabernacles for *Moſes*, and *John* the Baptiſt, equal to one for *Chriſt*; and ſo debaſe the greateſt Glory of the *New Teſtament*, the *Baptiſm* of the *Spirit*.

Object.

Object. (1.) But have all our Chriſtian fore-Fathers been in the dark about this Thing, that *Water Baptiſm* which gives us our Chriſtendome, hath no room now in the Church, and Kingdom of *Chriſt?*

Anſw. (1.) *The Judgments of the Lord are unſearchable, and his ways paſt finding out,* (2.) that Chriſtianity which proceeds from *Water Baptiſm,* is but low and mean, it is but *Skin deep:* However, it is only the *Baptiſm* of *Chriſt*'s *Spirit* which maketh a true Chriſtian. Alſo our Lord ſaid to *Peter, Unleſs I waſh thee, thou haſt no part in me,* John 13. 8. even ſo it is with us, unleſs we be ſanctified and cleanſed by the Spirit of *Jeſus,* we ſhall periſh our Uncleanneſs.

Object.

Object. (2.) But Christ who is Lord of the Kingdom, and Head of the true Church, submitted to this Ordinance, and was baptized with *Water.*

I Answer, very true; and *Jesus* was also circumcised, and honoured *John's Baptism,* (1.) because he was born under the Law, (2.) to fulfiill and finish all legal Righteousness; and so he that knew no Sin, was made *Sin* for us, *That we might be made the Righteousness of God in him,* wherefore *beware least any spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of this World, and not after Christ,* for he is the Substance, and *in him dwelt the fulness of the Godhead bodily,* **And ye are Compleat in Him,** *in whom also ye are circumcised with the*

Circum-

Circumciſion made without hands, in putting off the body of the Sins of the Fleſh, by the Circumciſion of Chriſt, **Buried with Him in Baptiſm, wherein alſo ye are Riſen with Him,** *through the Faith of the operation of God, — blotting out the hand writing of Ordinances, which was againſt us, and contrary to us, and took it out of the way, nailing it to the Croſs, and having ſpoiled Principalities and Powers, he made a ſhew of them openly, Triumphing over them in it,* Col. 2. 8. to 15.

Object. (3.) But does not the Lord juſtifie *Water Baptiſm*, in ſaying, *Except a Man be born of Water, John* 3. 5. and commands it, *Go teach all Nations Baptizing them*, &c.

Anſw. Not at all, for the Lord does not ſay, Except a Man be *baptized of Water*, but

born

born of Water, whence it plainly appears, ſuch *Water* is here intended, as can give a new Birth, or a new Life; And ſaith he, *if thou hadſt known the Gift of God, thou wouldſt have asked of him, and he would have given thee Living Water*. And ſo all that are regenerated, know this Well of Living Water, and witneſs it to be in them, ſpringing up to Everlaſting Life, *John* 4. 14. and I have long obſerved when *Baptiſm* in Scripture is mentioned, preſently it is by ſome aſſigned, and confined to *Water Baptiſm*; whereas nothing leſs can be intended, as *Mat.* 28. 19. there is *Chriſt*'s Commiſſion to his *Apoſtles*, *Go teach all Nations baptizing them*; how, or wherewith? 'Tis ſoon anſwered with Material *Water*; but we ſay Material *Water* is not

not mentioned, and no more intended in this *Baptiſm*, than the material Element of *Fire* is meant in theſe Words, *He ſhall baptize you with the holy Ghoſt and with Fire*, Mat. 3. 11. and therefore in full anſwer to this laſt *Objection*, I ſay, that our Lord Jeſus never practiſed, inſtituted, or commanded the *uſe of Water Baptiſm* in his Church, *John*, 4. 3. Jeſus our Lord commanded to *Baptize*, (*Mat.* 28. 19.) εις το ὄνομα *into the Name*, of the Father, and of the Son, and of the Holy Ghoſt. Here is the Commiſſion at large, and not a word of *Water* mentioned, neither doth it appear, that theſe words, *In the Name of the Father, and of the Son, and of the Holy Ghoſt*, was at any time expreſſed by the *Apoſtles*, when they, or any of them condeſcended

deſcended to the uſe of *Water*, for they underſtand the import of their Embaſſie conſiſted not in the uſe of thoſe words, but that by the effectual miniſtration of the Word of *Faith*, they might implant ſuch as believe, *into the Name*, i. e. the Power, Vertue and Life of God the Father, Son and Spirit: Beſides *Paul* whoſe Commiſſion was as full as the other *Apoſtles*, ſpeaking of *Water Baptiſm*, ſaith thus, *Chriſt ſent me not to Baptize, but to Preach the Goſpel*, 1 *Cor.* 1. 17.

Object. (4.) But the *Apoſtles* practiſed *Water Baptiſm*, not only before *Chriſt*'s Spiritual *Baptiſm* came in, but afterwards alſo.

Anſw. It is granted, and they uſed Circumciſion alſo, but neither of theſe practices were in obedience

obedience to any command of Christ, but from the Example of *Moses* and *John Baptist*; and in condescention, for certain it is, all, and every outward Sign or Ceremony, having at first *Divine Institution*, are not easily laid down, by reason of that Honourable Account they have obtained in the Church; as the brazen *Serpent*, the use whereof was only in the Wilderness; but being appointed of God, and very Serviceable in that time, yet it remained many Generations, though of no use, unless for an *Idol*, till the Reign of *Hezekiah*, who broke in pieces the brazen *Serpent* which *Moses* had made, *for unto those days the Children of Israel did burn Incense unto it:* In like manner, Circumcision being ended, an Ordinance of God, of great

great esteem and service amongst the *Jews*, was continued long after it was abolished by Christ; but the *Apostle* affirms of it to be nothing (even as it's said in another place, *an Idol is nothing in the World*) so says *Paul*, *Circumcision is nothing, and Uncircumcision is nothing; nor is he a* Jew *that is one outwardly, neither is that Circumcision which is outward in the Flesh, but he is a* Jew *which is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is of God and not of Man*, Rom. 2. 28. wherefore we affirm, that he is not a Christian, who is one *outwardly* only, neither is that (the) *Baptism*, which is with *Water*; but he is a Christian who is one *inwardly*, and the *one Baptism* is that of the Heart

in

in the Spirit, for ſaith the Apoſtle, 1 *Pet.* 3. 21. *The Baptiſm which doth ſave us, is not an outward waſhing, or putting away the filth of the Fleſh, but the anſwer of a good Conſcience towards God, through the Reſurrection of the Lord Jeſus Chriſt.*

And thus much for *Water Baptiſm*, which the Scriptures call *John*'s *Baptiſm*, and belonged to that middle Miniſtry, between the *Prophets* and *Chriſt*; but the *Baptiſm* of the *Spirit*, which is *Chriſt*'s, we own and know, and with evident demonſtrations of Truth, declare and teſtify the one and only *Baptiſm* of the *new Teſtament*, and *by one Spirit, we are all baptized into one Body*, (ſaith the *Apoſtle*) *whether we be Jews or Gentiles, Bond or Free, and have been all made to drink into one Spirit*, 1 *Cor.* 12. 13. And

And this *Baptiſm* was but one in all Ages and Generations, even the very ſame before *Chriſt*'s coming in the Fleſh, as ſince; Believing Jews and Gentiles, both of the *old* and *new Teſtament* were made partakers of it; though the one more fully than the other; ſo that altho' many, both before and ſince, might not have the *Baptiſm* of *Water*, yet not one Member of the true Church hath ever wanted the *Baptiſm* of the *Spirit*.

But the more apparent *manifeſtation* of this Spiritual *Baptiſm*, followed after that of *John*'s *Baptiſm*, as appears by the promiſe of *Chriſt*, *He that believeth on me, out of his Belly ſhall flow Rivers of Living Water; this ſpake he of the Spirit, which they who believe on him ſhould*

ſhould receive, for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified, John 7. 38. 39. wherefore the Diſciples *waited at* Jeruſalem (as the Lord had commanded) *untill the promiſe was fulfiled,* Acts 1.

Now the ground of our true Comfort lies in that we are *baptized* (not with the ſame *Water,* wherewith Chriſt was, but) with, and into the ſame Spirit, *for as many as are baptized into Chriſt, have put on Chriſt, Gal.* 3. 27. this therefore is the *one and only Baptiſm*: For,

(4.) This *Baptiſm* makes us partakers of the Divine Nature, *John* 3. 3. the *Spirit's Baptiſm* gives a new Birth, and therewith a new Nature, and ſo the true *Foundation* of Chriſtianity comes not from *Water Baptiſm,*

but

but is that of *Faith, and a new Creature*

(2.) This *Baptiſm* giveth a new Name, *I will write upon him the new name of my God, and the name of the City of my God, which is new Jeruſalem, which comes down out of Heaven from my God, and I will write upon him my new Name*, as the Lord ſaid to *Jacob, thy name ſhall no more be called* Jacob, *but* Iſrael, *for as a Prince haſt thou Power with God, and haſt prevailed, and thus ſaith the Lord, to all that joyn themſelves to the Lord, that keep his Sabbaths, and that chooſe the things that pleaſe me, and take hold of my Covenant, even unto them will I give in my Houſe, and within my Walls, a place and a name, better than of Sons, and of Daughters, I will give them an everlaſting Name, which ſhall not*

be

be cut off, Isa. 66. 4. 5. *and to him that overcomes, will I give to eat of the hidden Manna, and will give him a White Stone, and in the Stone a new Name written, which no Man knoweth, saving him that receiveth it.*

(3.) This is the *Baptism* which makes all that partake thereof, Members of the true *Church* of *Christ*. *For by one Spirit, we are all baptised into one Body*; when the Sons of *Zebedee* desired to sit with *Christ* in his Kingdom, *the one on his right Hand, and the other on his left, Jesus asked if they were able to drink of the Cup that he drank of, and to be baptized with the Baptism that he was baptized with? And they said unto him we are able, Jesus answered, ye shall drink indeed of my Cup, and be baptized with the Baptism that I*

am baptized with, &c. now tho' their requeſt ſavoured to much of ambition, *yet ſhall they have part in the Kingdom through ſufferings.*

(4.) It is the one *Baptiſm* only, which qualifies, fits, and enables to the work of the Miniſtry, all the ſharpeſt Wits, profoundeſt Learning, and the moſt exquiſite Accompliſhments, and curious Poliſhings, of natures chiefeſt Perfecting, cannot make a Goſpel Miniſter, it is the pouring out, and work of God's Holy Spirit, which makes a workman that needs not be aſhamed, *And in thoſe days ſaith the Lord, I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie*, Joel 2. 28. which is witneſſed, *Acts* 2. 4. to 17. *and they were all fil-*

ed with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance; And Bleſſings, Glory and everlaſting Praiſes to our God, who after a long Night of Darkneſs and Degeneracy, hath in this our Age and Generation, viſited a remnant who are brought forth through the *new* Birth, to feed upon the ſincere Milk of the Word of eternal Life, who find it their ſtrength, in ſtilneſs and ſilence to wait upon God, with an intire dependance on him; who act not in their own wills, nor ſpeak their own Words, *but as the anointing which they have received and abideth in them, teacheth them all things that appertaineth to Life and Godlineſs; ſo that their Miniſtry is of the Spirit and not of the Letter, but done according to*

the ability which God giveth, and by the movings of his Spirit, and if any thing be revealed to another that ſits by, the firſt doth hold his Peace, that all may ſpeak one by one, and that only as the Spirit moves and gives them utterance, that all may learn, and all may be comforted, 1 *Cor.* 14. 30. and amongſt thoſe, there is no deſpiſing of the weak; nor do the weak envy the ſtrong, but they wiſh with *Moſes, that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them,* Numb. 11. 29.

(5.) This one *Baptiſm*, maketh all thoſe One with Chriſt, who partake of it, *John* 17. 23. *I in them, and thou in me, that they may be made perfect in one,* and know ye not ſaith the *Apoſtle, that ſo many of you as were baptized*

baptized into Jeſus Chriſt, were baptized into his Death; that like as Chriſt was raiſed up from the Dead, by the glory of the Father, even ſo alſo we ſhould walk in newneſs of Life. for if we have been planted in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection, whence it appears, that by and through this one *Baptiſm*, all that are thereby ſanctified, are *one* with *Chriſt* in his Life. 2*ly*. in his Death. and 3*ly*. in his Reſurrection, *Rom.* 6. 3. 4.

(6.) This is that one and only *Baptiſm*, which waſheth and cleanſeth from all Sin, *know ye not*, ſaith *Paul*, *that the unrighteous ſhall not* Inherit the Kingdom of God? *be not deceived, neither Fornicators, nor Drunkards, nor Extortioners, nor Idolaters, nor Adulterers*,

vers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Revilers, shall inherit the Kingdom of God. But such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11. *even as Christ loved his Church, and gave himself for it, that he might sanctifie and cleanse it, with the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be Holy and without blemish,* Eph. 5. 25, 26, 27.

(7.) This *Baptism* doth not only sanctifie but save, *For we our selves were sometimes foolish, disobedient, deceived, serving di-*

vers

vers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God appeared toward mankind, not by works of Righteousness which we have done, but according to his mercy he saved us, by the **washing of Regeneration**, *and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour*, Tit. 3. 3, 4, 5. *and thus*, saith *Peter*, *doth* Baptism *save us (not the washing away the filth of the Flesh, but) the answer of a good Conscience towards God, through the Resurrection of Jesus Christ.* 1 *Pet.* 3. 20. so that *Christ's Spirit Baptism*, by the Word, is sufficient (to us) without *John's Water Baptism*, for he that is truly washed from all filthiness of Flesh and Spirit, and hath

the *Holy Ghoſt* in him, to waſh, cleanſe, renew and ſanctifie his Nature; to conform his judgement, will and affection to the Image of Chriſt, and *to be in him as a Well of living Water ſpringing up to everlaſting Life*, what need hath he of Material Water, under pretence of any Sign or Signification whatſoever, either from *Moſes* or *John* the Baptiſt, when he is actually poſſeſſed of the real Truth and Subſtance of theſe Types and Figures in himſelf already?

And laſtly touching the *Lord's Supper*; which is a great Myſtery, above which all the worſhipers in the Outward Courts, (ſince the *Apoſtaſie* from the *Spirit* of Faith, Power and Purity of the Primitive Church) have been, and are in darkneſs

and

and confuſion; and at beſt, reſting ſatisfied with the external Shadow, and Figure of the real Subſtance, which is the true Spiritual *Supper* of the Lord, not diſcerning the Lord's Body, nay, they are faln from the very outward form hereof, as held forth by Chriſt, *Mat.* 26. 20. *Luke* 22. 14. as he ſate, and the twelve *Apoſtles* with him, and after his Reſurrection, he ſhewed himſelf to two of his Diſciples in breaking of Bread as he ſate with them, *Luke* 24. 30. which was practiſed by thoſe Three Thouſand converted by *Peter*'s Sermon, *They continued ſtedfaſt in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayer, Acts* 2. 42. *daily breaking Bread from Houſe to Houſe, did eat their Meat with gladneſs*

and ſingleneſs of Heart, praiſing God, Acts 2. 46. they did thus at all ſeaſons, even as often as they eat and drank, they were to do it in remembrance of Chriſt, to ſhew his Death till he come, 1 *Cor.* 11. 26. and *bleſſed is that Servant,* ſaith our Saviour, *whom his Lord when he cometh ſhall find ſo doing. But if the evil Servant ſhall ſay in his Heart, my Lord delayeth his coming, and begin to ſmite his fellow ſervants, and to eat and drink with the Drunken; the Lord of that Servant ſhall come in a day that he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and give him his portion with Hypocrites, Mat.* 24. 46. to the end. Wherefore ſuch as live Voluptuouſly, in Rioting and Exceſs, in Hatred and Envy,

vy, in Strife and Cruelty (tho' they may be great pretenders to partake of the outward *Bread* and *Wine*,) and abide not ſtedfaſt in the *Apoſtle*'s Doctrine, who ſaith, *whether ye eat or drink, or whatever ye do, do all to the Glory of God*, 1 *Cor.* 10. 31. but eat and drink to indulge the Fleſh; *whoſe God is their belly: Theſe*, ſaith he in the 20 verſe of this Chapter, *Sacrifice to, and have fellowſhip with Devils; and ye cannot drink the Cup of the Lord, and the Cup of Devils. Nor can ye partake of the Lord's Table, and the Table of Devils*, verſe 21: neither can they diſcern the Lord's Body, nor ſhew his Death till he come. And with ſuch he is always to come; nay, when he does come and ſtand knocking at the door of their Heart, they will

will not open to him, nor entertain him. *but if any Man* (ſaith the Lord) *hear my voice and open the door, I will come into him, and Sup with him and he with me*, *Rev.* 3. 20. and this is the effectual *Supper* of the Lord's Table, which is the Fleſh and Blood of Chriſt in the Myſtery; *John* 6. 56. *he that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*; and here the redeemed of the Lord, have their Communion in the Body, and Blood of Chriſt, by his abideing in them, and they as living Branches of the true Vine, abiding in him, and in this bleſſed Communion, the Figure of the outward Supper is fulfiled, according to Chriſt's own Words, *Luke* 22. 16 and 18. *I will no more eat hereof*,

nor drink of the Fruit of the Vine, until the Kingdom of God ſhall come, and it be fulfiled in the Kingdom of God, ſo that they only, who are partakers of the *new Wine* in Chriſt's *Kingdom*, can take the *Cup* of Salvation, and Praiſe his Name.

But notwithſtanding all that can be ſaid, none are greater oppoſers of the Power of Godlineſs, than they who have their life only in the outward profeſſion thereof; and are like thoſe Soldiers, very earneſt in parting and caſting Lots for Chriſt's Garments; not at all regarding the crucified *Jeſus*, upon the Croſs ſo near them. So, many Thouſands Profeſſors, ſpend moſt of their precious time about Words, Names, Shadows, vain Shows, and beggarly Elements, till they

diſputed and thrown away all inward ſenſe of true Chriſtianity. What a noiſe they make about **Water**, **Bread** and **Wine**, and other bodily exerciſes; acting in Religion? as if *making*, and *bleſſing* an *Idol*; and employed in heartleſs, overly and outſide Performances; but within full of Envy, Pride and Covetouſneſs; asif they thought to clime into Heaven that way by which *Lucifer* was caſt out. Here's enough ſaid, to ſatisfie the impartial and unprejudiced, but to ſuch as are wedded to the *Forms*, *Cuſtoms*, and *Traditions* of *Men*, this Doctrine will ſeem New, Strange and Dangerous; nevertheleſs, tho' many underſtand not theſe things at preſent, yet, I hope they may hereafter; and to ſuch as are otherwiſe minded,

God

God will reveal these, and greater Mysteries in his due time.

And therefore, to that pure Invisible, Unchangeable and Immortal Seed, and Principle of Life and Light, *Which enlightneth every one that comes into the World*; *that Word which is nigh in the Heart*, that everlasting Gospel which is preached, *Col* 1. 23. **In every Creature** (for so it is in the *Greek* Copie) *under Heaven*, even to that *Grace and Spirit of God*, *which appeareth*, and offereth *Salvation to all Men*, which inwardly makes manifest the hidden works of Darkness, reproves and condemns all unrighteousness in Heart and Life, directs and leads into the way of Life and Peace, accepteth of, and rewardeth for well-doing,

let

let every one who love their own Souls be inwardly turned, to love it, believe in it, and obey it, that ye may no longer remain in Darkneſs, but walk and abide in the *Light* of the Lord, to whom be *Glory, Honour* and *Obedience* for ever, *Amen.*

God the *Father,* hath committed all *Power* in Heaven, and upon Earth to his *Son,* and made him Supream *Head* and Governour over his Church; and *He* in his own Divine *Light* manifeſts and reveals himſelf, his mind and will to Man; and is all-ſufficient, and ever preſent to direct and lead his People into *all Truth.* And being our Lord, our Judge, and Law-giver, requires univerſal Obedience to his Royal Law written in our Hearts,

Hearts, and hath always the Soveraign Power to lay aside, alter, abolish and lead his People from the use of outward Observations and Ordinances, that are idolized or abused, as well now as he did formerly, by Temple-Worship, Sacrifices, the Passover and Circumcision; which at first was commanded the *Jews*, and their Seed for an everlasting Covenant.

(1.) Even as *Swearing* under the *old Testament*; an *Oath* was then taken for confirmation, &c. which under the Gospel is expressly forbidden by Christ, *Mat.* 5. 34. 35. and by the Apostle, *James* 5. 12.

The Primitive Christians kept this Doctrine, against the commandments of *Heathen Emperors*,

rors, *Popes*, and perſecuting *Princes*: As,

Policarpus refuſed to Swear, affirming it a ſpecial Character of a true *Chriſtian*, not to *Swear* at all; he was burn'd therefore in the 86 Year of his Age, *Acts* and *Mon. vol.* 1. *fol.* 55.

Baſiliades, another *Martyr*, affirmed it was not lawful for a *Chriſtian* to Swear, *Euſeb. c.* 6. *p.* 98.

In the **Plowman's Complaint**, we have this Expreſſion, 'Lord thou giveſt us thy 'Commandment of Truth, not 'to *Swear*, but to ſay, *yea*, *yea*: 'and *nay*, *nay*, and to be Hum-'ble and Meek; but he that 'calls himſelf *thy Vicar* on 'Earth, hath broken both theſe 'Commandments, compelling 'Men to Swear, and teacheth, 'that to ſave Life, a Man may

'forſwear

'forſwear himſelf, *Acts* and *Mon. vol.* 1. *fol.* 527.

Walter Brute affirmeth, that as it was the Perfection of the Ancients in the *Old Teſtament*, *not to forſwear themſelves*, ſo the Perfection of a Chriſtian Man, is *not to Swear at all*, *Acts* and *Mon. vol.* 1. *fol.* 653.

And *Chriſoſtome* declares it is a Sin to Swear upon any account, *Acts* and *Mon. vol.* 1. *fol.* 701.

Yea a great *Maſter* in *Divinity* ſaith, It is not lawful either to give, or take an *Oath* upon a Book; for ſaith he, a Book is nothing elſe but divers *Creatures* whereof it is made; therefore to Swear upon a Book, is to Swear by *Creatures*; and this Swearing is ever unlawful, *Acts* and *Mon. vol.* 1. *fol.* 701.

So

So likewiſe, other Cuſtoms which had their Riſe and Authority of the *Romiſh Church*, and *Popiſh Councils*, intruded meerly for filthy Lucres ſake, ought to be laid aſide, *viz.*

Ignatius Biſhop of *Rome*, was the firſt who ordained that *Infants* ſhould be baptized, and have *God-fathers* and *God-mothers*.

And *anno* 1500. it was ordained by the Council, held at *Piſoy* in *France*, that *Infant Baptiſm* ſhould be received by *Tradition*, becauſe it could not be proved by *Scripture*.

And *Higinus* the ninth Biſhop of *Rome*, ordained the *Communion* to be celebrated three times a Year.

(2.) And as for paying *Tythes* under the *Goſpel* Diſpenſation 'tis ſufficiently manifeſt to be a *Popiſh* impoſition. Pope

Pope *Pius* the *5th*, commanded *Tythes* to be paid under the penalty of Excommunication.

The *Bohemians* in their Chriſtian Exhortation to *Kings* and *Princes*, to ſtir them up to Zeal for the Goſpel, againſt the covetous practices of the Clergy, ſay, 'They receive *Tythes* of 'Men, and will have them; and 'preach that Men are bound to 'give them *Tythes*. but therein 'they ſay falſly, for they cannot prove by the *new Teſtament*, that our Lord Jeſus 'commanded it, neither did 'his Diſciples receive any; and 'tho' in the *old Teſtament*, it was 'commanded to give *Tythes*, yet, 'can it not thereby be proved 'that Chriſtians are bound 'thereunto; for this precept of 'the *old Teſtament*, had an end

'in

'in the first Year of our Lord 'Jesus Christ, like as the pre-'cept of *Circumcision*. Where-'fore consider, and see how 'your Bishops seduce you with 'things that have no proof; 'Christ said in the 11*th* of *Luke*, '*Give Alms of those things that* 'remain, but said not, give the 'Tenth ye possess, *Acts* and *Mon. vol.* 1. *fol.* 860.

Finally, **The Main and Principal Foundation of the Law of England is the Law of God**, so saith the *Law-Book*, *Doctor* and *Student*, *c.* 2. *p.* 4. in these Words,

'There is a Law written in 'the Heart of Man, which is 'Man created in the Image of 'God; and this Law is always 'Good and Righteous, stiring 'up the Man to do that which 'is good, and abhor the evil;

'and

'and therefore againſt this Law '(ſaith the Book) **Preſcrip-** '**tion, Statute, Cuſtom** may 'not prevail, and if any be 'brought againſt it, they are 'void, and againſt Juſtice.

Wherefore it doth neceſſarily follow, that all Popiſh or Prelatical Preſcriptions, Cuſtoms or Penal Statutes, concerning *Oathes* or *Tyths*, or any other thing, not founded on the Law of God written in the Heart; are void, and againſt Juſtice: For undoubtedly, they who laid the firſt Foundation of *Government*, had Authority to make ſuch a Conſtitution as cannot be altered by Poſterity, for Foundations cannot be removed, without hazzard of the whole building, but if any do here plead the neceſſity of times, the expediency or uſefulneſs of ſome ſuch Statutes or Cuſtoms? I Anſwer, 1*ſt*. the greateſt neceſſity and care, is, and ſhould be to ſecure and maintain

the

the Foundation, and 2*ly*. however neceſſity might ſupport, and indulge other Laws: it cannot, ſuch as alter and are pernicious to the *Conſtitution*; but every legal advantage ſhould be taken for reſtoring it, together with our juſt Rites and Freedoms, from all Arbitrary oppreſſions, and innovations, and more particularly from the aforeſaid Popiſh intruſions and impoſitions, for *Oaths* and *Tythes*.

And this is the humble and earneſt deſire of every good ſubject, that they who are more eſpecially concerned, may ſo *Vote*, and ſo *Enact*, *As thoſe that ſhall be judged by the Law of Liberty*, *James* 2. 12. for by this Law in the Heart, God hath ſhewed unto them that Govern, as unto us who are under them, *what is good, and what he requires of us all*, Mic. 6. 8.

And that they who ſit to Judge us according to the Law; may not command nor ſuffer us (any longer) to be *Smitten contrary to the Law* Acts 23. 3.

Poſtſcript.

Poſtſcript.

THE ſumm, and end of all *Teſtimonies, Declarations, Words*, and *Writing*, is, or ought to be, to Reconcile, Recover, and Reſtore loſt *Man* unto *God*, and into his Favour.

And this is to be done no other way, but only, in and by Jeſus Chriſt our Lord. **He is the Way**; *I am the Way*, (ſaith he) *and no Man cometh to the Father but by me*, John 14. 4, 5, 6.

Now then: *He*, and *he* only, is in *the right way* to Eternal Life, *who is in Chriſt*, that hath put on Chriſt, that dwelleth and abideth in Chriſt, and Chriſt in him, *John* 6, 56.

But ſome will ſay, *who is in Chriſt?* Anſw. *The new Creature*; even *he* or *ſhe* that is raiſed up from dead Works, and made alive to God by the ſame Spirit and Power that raiſed up *Jeſus* from the Dead, *Rom.* 8. 11.

That, like as Chriſt was raiſed up from the Dead, by the Glory of the Father, even ſo, we alſo ſhould walk in newneſs of Life, *Rom.* 6. 4.

Therefore, if any Man be in Chriſt, he is a *new Creature*; behold all things are become *new*. and all things are of God, who hath reconciled us unto himſelf by Jeſus Chriſt, 2 *Cor.* 5. 17.

Wherefore, all my *Dear Friends, Brethren* and *Siſters*, who have believed in the *Light*, and do walk in the *Light*; and tho' *this way* is every where evil ſpoken of, *Acts* 19. 9. Yet to you

you, *he* is precious, his ways are ways of *Pleaſantneſs*, and all his paths full of *Peace*, *Prov.* 3. 17. Hold on, keep in this your way to the end; and as ye have received *Chriſt Jeſus the Lord, even ſo walk in him*, Col. 2. 6. So run, as that ye may obtain the Crown, and finiſh your Courſe with Joy. Take heed, Watch and Pray leaſt ye fall or enter into *Temptation*, of being eaſie or luke-warm, or to begin to wax wanton againſt Chriſt, 1 *Tim.* 5. 11. And ſo eſpouſe to your ſelves any carnal Intreſt, or falſe Liberty, which leadeth down to the Chambers of *Death* and *Hell*, *Prov.* 7. 27.

And therefore believing, that I am in Conſcience obliged both to God and Man, and made willing, as a *warning* unto *All*, here to Inſert and Publiſh this following *Teſtimony*. *A*

A Copy of the Paper ſent to Nottingham, *the* 21*ſt. of the* 7*th. Month,* 1697.

To all tender and upright-hearted Friends in Nottingham, *and* Nottinghamſhire, James Jackſon *ſendeth Greeting, in the Love and Fear of God which abideth unchangable for ever.*

MY *Dear Friends*, whereas by my ſinful Prevarications, and publick Revolt, the Glorious Name of the *Lord*, and his ever bleſſed *Truth*, hath been

been greatly diſhonoured: his holy Spirit, together with yours, exceedingly grieved; beſides the manifeſt occaſion of Stumbling, Offence, and Perjudice, hereby given to the World.

And now, (through the infinite Goodneſs and Mercy of *God* in *Jeſus Chriſt*) being brought into the weighty ſence of his righteous Judgments, and juſt Diſpleaſure for my Tranſgreſſions and Backſlidings; feeling alſo, the operation of his mighty Power, in the freſh Viſitations of his Love, renewing and reviving his own bleſſed Work upon my Heart; whereby he hath made me (as at firſt) to look unto him whom I have Pierced, and with ſhame and contrition, to yeild unto, and fall under thoſe very ſame Pricks

and

and Divine Reproofs, againſt which I have too too long kicked.

In the living ſence hereof, I am conſtrained to declare unto you, and am not aſhamed to Publiſh unto the World, how abundantly Good, and Gracious, the Lord hath been, and is to me, who after all my Provocations and Ill requitals, hath once more in the way of his Judgments, extended Mercy; and as a God that waits to be Gracious hath given me a repenting, broken, and returning frame of Heart, filled with Self-condemning and Self abhorring reſentments; and (withal) raiſed in me a living hope, that as he hath ſeen all my Wanderings, and perverſneſs of my ways, he will alſo pity and heal me, and reſtore Comforts to me and

to

to you, my Mourners; according to that precious Word, *Iſa.* 57. 15, 16, 17, 18.

Neither can I here omit, to make my ſincere and thankful Acknowledgements for the many repeated *Teſtimonies* of your tender Care and Chriſtian-like Dealing with me; watching over me, adminiſtring wholſome and ſeaſonable Admonitions, faithful and compaſſionate Reproofs; and laſtly, righteous and juſt Cenſures. All which, (as to me) I own were very neceſſary; and as from you, the products of Love and Faithfulneſs. The ſavour thereof, hath ever ſince (by times) affected my Heart with warm Inclinations to love you, and ſecret Motions to return (with the *Dove*) into the *Ark*, back again unto you, *Hoſ.* 2. 7.

And

And alſo, in tender Love and Faithfulneſs, I cannot but warn and beſeech, thoſe, who in any meaſure or degree have ſwerved from the pure path of Holineſs and Selfdenial; whoſe Hearts are privy to any ſecret allowance of *Sin*, or inward declinings or decay from your firſt *Love*, that ye make haſte, and delay not; but immediately look up unto *Jeſus* (as they in the *Wilderneſs* to the *Brazen Serpent*) Oh! linger not, dally not with *Sin*; nor take liberty to defer from mine or any others evil Example, leaſt hardneſs come, through the deceitfulneſs of *Sin*; who knows how ſoon the Day of Viſitation may be over, the ſtrivings of Gods Spirit ceaſe, and the Door of Mercy be ſhut. And as for my part (tho' I can truly

ſay,

ſay, the Lord hath preſerved me from the Spirit of Envy, and Prejudice, (the uſual Companions of *Apoſtacy*) yet I muſt ever pray, that none who have known the *Truth*, may have the like occaſion to feel the bitter Pangs, Terrors, and Difficulties, which attend a deferred return.

And *Ye*, who have abode Faithful, and continued in your firſt Station; knowing that all your Strenth and Sufficiency is of Grace: Put on, as the *Elect of God*, Bowels of Mercy, and Pitty; ſuſtaine the Weak, and pray for Us, and all that have taſted of the *Good Word of Life*, and the *Powers of the World to come*; that we, together with you, may be Preſerved, and perſevere in that Liberty wherein the *Truth* doth

ſet

ſet us free; and *there* abiding, may keep our Dominion, in the Authority of *Truth*, over the *Luſts of the Fleſh*, the *Luſts of the Eyes*, and the *Pride of Life*.

And to conclude, with the humble Expreſſion of *Nebuchadnezzar*, (in the like caſe) *Dan.* 4. 37. *I Praiſe, and Extoll, and Honour the God of Heaven, all whoſe Works are Truth, and his Ways are Judgment, and they that walk in Pride, he is able to Abaſe.*

James Jackſon.

THE END.